

JUNE.

THE

# MANIFESTO.

---

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XX.

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"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. XVI, 26.

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CANTERBURY, N. H.

1890.

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# The Manifesto.

VOL. XX.

JUNE, 1890.

No. 6.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

No. 12.

### The Tailors.

FORTUNATELY for the Society an experienced workman was accepted as a member, who was able to do the cutting, and take charge of the making of most of the garments. The manager, David Slosson, accepted several apprentices, and some of these after becoming proficient in the business were sent to other Societies to assist them in the same line of business. These early teachers had but few, if any, rules in printed form, and the apprentice was obliged to acquire his knowledge by observation. In 1825 the tailors began to work more by a system of rules, and since that date many marked improvements have been made.

### GARMENTS.

The early Believers accepted the simple, plain form of dress that prevailed among the common people of the world, and laid down no rules that should govern the Societies in this respect. The first American converts were extremely varied in the form, color and quality of their garments,

but as they became more associated and united they inclined more to a uniformity, and were influenced largely by the manners of the first Elders.

After the organizing of the Church the uniformity of dress became a matter of much more consequence, and they adopted for the Sabbath, a dark blue coat, with a cape that came up to the neck, and lay upon the shoulders. Cuffs to the sleeves were six inches long. Pockets were cut at the waist and a large lid covered the horizontal pocket. The front edge of the coat was nearly straight, having some six or eight buttons of an inch in diameter, and button-holes three inches long. One half of these were for ornament and no place was cut through the cloth. On the back of the coat, at the lower extremity of each side seam, was a large double fold or plait, taking about three inches of cloth and folded twice. At the waist, on the back, was a large "square stitching" three or four inches long, and about one fourth as wide, and a button at the head of each fold, and another button at the bottom of the skirt, which came a few inches below the knee.

The vest was from the same cloth,

the waist falling a little below the natural waist. The skirts were about seven or eight inches long. In front these were cut off to an angle of about forty-five degrees, from a point at the lower button. In the back, the skirt was divided into two sections, which overlapped each other one or more inches. The whole of the vest was made from the same piece of cloth. If the front was broadcloth the back would be of the same quality. A row of twelve buttons were arranged in front, and large pocket lids were set to the waist line.

The lower garment, especially for the Sabbath and for journeys, was black-lasting breeches which ended a little below the knee, these being supplemented by long black stockings. A row of four buttons ornamented the suit at the knee, while the breeches and stockings were secured in their proper places by a strap and a large brass buckle just below the knee in front.

As the sleeves of the shirts were made large and very long, a blue silk ribbon, under the name of "sleeve tie" was fastened around the arm just above the elbow to secure them in place when the coat was laid aside.

The covering for the neck was called a "Stock." This was made of some very stiff material about two and one half or three inches wide and covered with white or blue silk, and fastened by a buckle on the back of the neck. The white stocks were generally worn on the Sabbath, and were considered a part of the uniform, while the blue were for more common use.

In 1810 the white stocks gave place to white cotton, linen or silk neckerchiefs which are used more or less at the present date. (1858) The wearing of stocks was the general custom of the day and many of the portraits painted at that time will give a much clearer impression of the style.

The hats were made of fur or wool, with low crowns, about four inches high and brims five or more inches wide. These generally were colored black. The form of the hat has undergone some slight changes during the past forty years, and the crown now measures about five inches deep and the brim four or four and one half inches. The children generally wear caps.

The shoes were made of calf-skin and fastened with straps and shoe buckles.

The foregoing was generally termed the "Sunday Suit," and was preserved in the Society as quite necessary for several years.

For more common use, trousers generally were worn, especially when engaged in manual labor, but the cloth was of a poorer quality and colored with a cheap dye. Surtouts and great coats were made for those who needed extra garments while on their journeys. The same provision was made for boots, overshoes, socks and mittens. Gloves were seldom seen.

This form of dress continued in use, without change till the year 1805. The Society was now resting on a more permanent foundation, and had been blessed with an experience of some eighteen years. From the first the Believers had been studying the

advantages to be derived from the principle of Christian economy and utility, in all that pertained to a life in the Community.

At this date, the breeches and long stockings were laid aside on the Sabbath and the plain trowsers were substituted in their place. For several years, however, after this proposed change, individuals might occasionally be seen, who were on a journey, dressed as formerly, with long stockings, and with highly polished knee and shoe buckles.

(TO BE CONTINUED.)

#### KINDNESS.

MARY WHITCHER.

Who treats the weaker with neglect,  
Or cruelty doth show,  
Hath not for God or man respect  
But stands in scale below.  
No human eye who sees the thrust  
To any living thing,  
Could e'er their life or interest trust  
To such, or tribute bring.  
The noble heart defends the least,  
And deals no needless death,  
But what is man that he should boast  
Whose life is but a breath.  
*Canterbury, N. H.*

#### THE NECESSITY OF BEING VIRTUOUS IN YOUTH.

JAMES W. SHELTON.

It is a preposterous resolution of some people to defer being virtuous till they grow old and have spent their lives in the endless round of outward observance. If their lives have been unloving and unworthy, they will hear these awful words, "Woe unto you Scribes and Pharisees, hypocrites ;

depart from me, I never knew you."

The chief end of a virtuous life is to give us as near a resemblance as is possible to the divine nature ; to make us pure as He is pure. It is to raise us to the utmost degree of purity of which we are capable. To defer this work till old age, is to resolve to be as unlike God as possible. It is indeed, a weak assurance that old age will help our deformity, and give us a good resemblance of Him, and in an instant confer upon us purity of spirit after we have wilfully passed over our whole life in wrong doing.

How strange to think that when the purest part of life has been prostituted to vice, that the dregs can be a fit offering for our Maker, and that He will accept of such a sacrifice. It is, then, our best wisdom to walk the paths of virtue in the morning of our days, that the evening may terminate with a smiling serenity, and wing its way to the regions of unmolested security.

*Pleasant Hill, Ky.*

*Lines suggested on reading a letter from a friend in California, who wrote, "God bless Watervliet."*

RACHEL E. McDONALD.

God bless the Mount of Lebanon,  
We say with one accord ;  
Though mountains high divide us,  
We are one in the Lord.  
And while our souls with praise are filled,  
Our hearts with love replete ;  
We ask the benediction,—  
God bless thee, Watervliet.  
Thou fair and smiling valley,  
Where first our Mother came,  
And in her loving-kindness, called  
The blind, the halt and lame ;



Inviting all to come and share  
 This consecrated ground,  
 Where, by true self-denial;  
 Salvation could be found.  
 Unto this chosen spot she came,  
 And with her little band;  
 Through trying scenes she often passed,  
 Yet firmly did she stand.  
 And with her little, faithful few,  
 She did in sorrow toil;  
 The gospel pure, that she might plant  
 Upon this gospel soil.  
 We see her stand beside the stream,  
 In agony of soul,  
 And in her bitter grief exclaim,—  
 While tears of sorrow roll;  
 O, that the fowls of the air,  
 The fishes of the sea;  
 Yea, all things that have life and breath,  
 Would pray to God for me.  
 Blest Mother! may thy children, all,  
 Within thy valley home;  
 Give thanks to thee, unceasingly;  
 Nor from thy precepts roam.  
 But strive for universal love,  
 And with unselfish prayer;  
 Pray, God may bless and prosper,  
 Fair Zion, everywhere.  
*Waterlot, N. Y.*

### THE FIRST LAW OF HEAVEN.

F. W. EVANS.

"Go to the ant, thou sluggard;"  
 and be instructed in the virtue of industrial organization. Why go to the ant? Rather let the Brethren, at least, go to the Sisterhood, not alone to learn industry but also to learn order; to have a place for everything and to have everything in its place. Let them go into the apartments of the Sisters, and see the system of things. Lamps, tables, chairs, books, and then all the little niceties that make up the "work table;" everything in order and in its place. And

much of the order that is existing in Brethren's rooms is the result of Sisters' thought, care and labor. Go into the kitchen, and observe the absolute cleanliness attained. Food is cooked, not spoiled. And three times a day meals are ready to a single minute. In the year, hardly a variation. Let Brethren note all this, and they will learn the secret of why the Sisters are more spiritual than their Brethren, and why, in numbers, they are more sure pillars in the household of faith. The Elder Sisters keep the gift—"hold the fort." It is *woman's day*. The Divine Mother of all sentient beings, who has been hidden from the sight of carnal eyes, for ages and æons, is being revealed: because human beings are less carnal—more spiritual—humanity progresses.

On the other hand, the Brethren intervene between woman and the rough, crude elements—human and material—and shield them, so that they can work in safety and peace; even as woman intervenes between the uncouth, rough male element in the Brethren, and the angel element in the spiritual world. God's house is a house of order. Organization is operating throughout creation: the ant exhibits the law: what can be more perfect than the arrangement, governmental, of the ant-hill or beehive?

In human affairs, perhaps, the military organization exceeds all others in perfection; is it not singular that such should be the case? Is destruction, rather than construction, the ruling power? It appears to be so, thus far in human history. What is histo-



ry but a record of the master minds of the race contending with each other for place and power over the ignorant masses, who are kept in ignorance, that they may thus become helpless tools in their hands?

Education—the key of knowledge—must be assumed as the first duty of government. All children are born equal in ignorance and helplessness; let them be as equally educated out of that ignorance. Keep all children in public, industrial, self-supporting schools, until twenty-one years of age; first as learners, then as teachers. Let there be no place found for unrepublican class schools, high schools, academies, colleges, in the great American Republic; unless you want it to become a great military despotism, ending in monarchy.

Let the public schools contain all grades of scientific knowledge and branches of learning known to humanity; and be equally accessible to every child of the Republic. Is there not something approximating this system in China and Japan, and is there not a hint of it in "Looking Backward?"

*Mt. Lebanon, N. Y.*

#### THE PATH OF DUTY.

O path of duty, thou art indeed  
a strait and narrow one.  
On thee my weak and weary soul  
oft faints, and I would fall,  
But my guiding star, through the gloom,  
shines brightly over all,  
And I press on;  
Hoping to hear my Father say,  
"Well hast thou thy duty done."—M. A. L.

IMPROVE your minds while yet you may.

#### LITTLE KINDNESSES.

L. B. SETTLES.

I THINK if we examine our own hearts, we shall all feel ourselves to have been sadly neglected in this branch of the "little things." How often from want of thought and attention, do we see people, really kind people, fail to make others happy or comfortable. How often do we see, in families, those who would do anything to oblige each other if the matter were a great one, such a total neglect of the little kindnesses of life, that by degrees they become selfish, and are unable to perceive wherein they fail, or that anything else ought to be expected of them than what they perform. How often do we hear kindly-feeling, well-intentioned people regretting that they can do nothing, that they have nothing in their power,—while all the time, these little kindnesses are unnoticed and unperformed.

Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford an opportunity of performing some little, it may be unnoticed service. Careful and earnest attention to little things of this kind, is of great advantage to our own characters. We can seldom perform little kindnesses without little self-denials; and the habit once formed of daily attending to others, and trying to please and serve them, is of inestimable use in repressing our natural selfishness.

It is a command in Scripture, that everyone should "please his neighbor

for his good to 'edification ;" but it is a duty oftener neglected than trying to serve others. Amongst the many ways of doing this I mention kind consideration of the peculiarities of others. There are few families where there are not some members who require to be studied a little, and if the "peculiar one" be the head of the house, or an aged member of it, this attention is generally paid. But how often do we feel it hard to be the one that must always give up! How apt we are to be provoked at the peculiarities of others, instead of endeavoring to forbear, and please them rather than ourselves!

There is much want of knowledge of each others characters to be met with in families, and from this sometimes, proceeds the careless indifference about pleasing them; the study of characters may be apt to lead us into critical and censorious thoughts and feelings; but if we study others, that we may best know how to please them, and make them happy, it cannot be otherwise than a profitable study. Let us remember young friends the sacred duty of giving pleasure, by doing little kindnesses, that it may be practiced daily. And, if we could but feel what a sacred duty it is, surely we would wish and endeavor to make and find opportunities of practicing it!

Is it not a sacred duty to make life as happy as we can to those, who are enduring the heat and burden of the day? And is it not so still more to the aged, who perhaps have little to cheer them? and who may have suffered and undergone much during the weary days of their pilgrimage.

Let us seek out opportunities, let us slight nothing as too trivial or minute, if it may give pleasure to others. Do not, because you can do so little for others, do nothing. Look around you, and see whether there be not some one whose burden you can lighten, whose little cares you may lessen, whose little wants you can gratify. All must be done cheerfully, as if it were a pleasure, not merely a duty; and above all, we must never allow anyone to feel or see that we have made any sacrifice of our own will or wishes on this account.

*South Union, Ky.*

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HEALDSBURG, SONOMA CO., CAL.

SARAH F. WILSON, DEAR FRIEND;—For the past few weeks, I have been sending to your address the "*Signs of The Times*," and being anxious to know if you receive them regularly, I write to enquire respecting it.

I hope that you have received them all, and that you have found them interesting. Doubtless you have noticed that one especial object of the paper, is to call its readers to the subject of Christ's second coming. The Bible abounds in prophecies and promises relating to this event, really there is nothing in the Bible more definitely promised than this. Jesus said, "I will come again." John, xiv. 3. Now if he should come in our day, how important that we should understand about it. To be sure we cannot know the day nor the hour, for Jesus said so, but in the same connection he says that we may know when he is near. Matt. xxiv., 36. xxxii., 35. If you

desire the paper longer, I will be pleased to send it for a time, I send them free, only actuated by a desire to place before others, what to me seems of great importance. In your perusal of this paper you may have noticed subjects which are of special interest to you, if so I should be glad to send you reading matter upon them. If it would not be asking too much, I would like you to send me the names of those of your friends and neighbors whom you think would be interested in reading of this kind.

Respectfully,

MRS. M. A. WINKLER.

EAST CANTERBURY, MER. CO., N. H.  
 MRS. M. A. WINKLER, ESTEEMED FRIEND:—Your letter of Sept. 9th. was duly received; the valuable papers—“*Signs of the Times*,” also came promptly, more so than my acknowledgement, for which please accept many thanks. I have enjoyed the reading much, and am deeply interested in some of the subjects treated upon. The reason in part of my delay in writing was, I wished to give you some knowledge of my and our religious views, but hardly felt competent for the task, as they are so unlike those of many Christian sects. I would inform you that I am a member of a Christian Community of “Believers in Christ’s Second Appearing,”—that it has already taken place; having evidence of the divine revelation by actual experience. “If any man will do his will, he shall know of the doctrine whether it be of God,” &c. John vii., 17. We look upon this very impor-

tant event in a different light from many who express their views on the subject, or from the religious world in general. We do not look for Jesus, the Christ, to come literally; but Christ, (Savior, spirit,) of whom Jesus Christ said,—“I am the resurrection and the life; he that believeth in me though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die. Jno. xi., 25, 26. “They which are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage.” Luke, xx., 35. And “In the resurrection,” (in Christ) “they neither marry nor are given in marriage; but are as the Angels in heaven.” Matt. xxii., 30. Beautiful thought! worthy aspiration to become like the angels of God in heaven! in the present life; they “are as the angels.” This is the resurrection that we aim at and are working for;—a resurrection from dead works, from the sinful condition of the world, actual or inherited; with faith and confidence of obtaining it. We have no formulated creed to confine us to a belief of *thus* and *so*, rendering a member liable to penalty of being excommunicated if not fully endorsed verbally. We may be free to believe what in our judgment seems reasonable and consistent with enlightened Christian development;—not as libertines in the bad sense of the word; while the life and deportment should be above reproach;—evidencing an exceeding righteousness: Yet we have our by-laws and rules to chasten our conduct and social relations as Broth-

ers and Sisters in a Community. And all are expected to conform to these rules, for protection and harmony. The foundation principles of our Order,—principles of the Christ-life,—are, A Virgin life, Separation from the world, (not as ascetics,) Confession and repentance of sin, and Community of Interests, i. e. United Inheritance, to be enjoyed by all the members;—conformity to said principles being required of all claiming full church membership. For nearly a hundred years some seventeen Societies formed on the above principles, having “all things common,” after the pattern of the Apostolic Church, have existed in the United States. These Societies containing from one hundred to six hundred each are divided into Communities or families of a dozen to two hundred persons of all ages from eight or ten to one hundred years. These families are of different grades; novitiate for such as are not prepared to enter into covenantal surrender and consecration of self, property and services; others for members more fully developed in knowledge and experience of the tenets and manner of life enjoined. We are led to believe in a duality of the divine Parentage,—Father and Mother, God; we might say, also, Christ Father, Christ Mother. God said, “Let us make man in our image, after our likeness,”—So God made man in his own image; in the image of God created he him, male and female created he them. Gen. i., 26, 27. Further: “For the invisible things from the creation of the world are clearly seen, being understood by the things that are made,

even his eternal power and Godhead.” Rom. i., 20. The term Bridegroom,—a title conferred on Jesus, suggests the necessity of a Bride to complete the figure. If children cannot be born into the earth world without both father and mother, how can they find birth into the New creation of God without a spiritual parentage, father and mother? The second appearing of Christ in a female, which we happily indorse, gives us a spiritual Mother to complete the Heavenly Parentage. Just here let me quote from the “*Signs of the Times*” of Sept. 9th., J. H. Waggoner writes: “The second appearing of Christ is figurative or spiritual and has already taken place.” This statement coincides with the doctrine that we the Shakers, or Believers advocate. Jesus being the first anointed son of God on whom the spirit descended and abode, ushered in the first Advent; so we hold that Ann Lee was the divinely anointed pioneer in the second Advent. Not casually, but through a baptism of fire and the holy spirit, became the fit instrument in the hands of God to receive and transmit the revelation. The subject is a great one. As a Church we have several works upon the same. I will mail one to your address with several copies of the MANIFESTO published by our Society.

With kind regards I am;

Respectfully,

SARAH F. WILSON.

---

“EVERY man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.”—R. W. Emerson.

[Contributed by S. A. Collins.]

## THE FISHERS OF GALILEE.

—  
ALICE CARY.  
—

THERE were seven fishers with nets in their hands  
And they walked and talked by the seaside sands;

Yet sweet as the sweet dews fall,  
The words they spake, though they spake so low,  
Across the long dim centuries flow,  
And we know them one and all—  
Ay, know them and love them all.

Seven sad men in the days of old,  
And one was gentle, and one was bold,  
And they walked with downward eyes;  
The bold was Peter, the gentle was John,  
And they all were sad, for the Lord was gone,  
And they knew not if He would rise—  
Knew not if their dead would rise.

The livelong night till the moon went out,  
In the drowning waters they beat about;  
Beat slow through the fog their way;  
And the sails dropped down with wringing wet  
And no man drew but an empty net,  
And now 'twas as the break of day—  
The great, glad break of day.

"Cast in your nets on the other side!"  
('Twas Jesus speaking across the tide;)  
And they cast and were dragging hard—  
But that disciple whom Jesus loved,  
Cried straightway out, for his heart was moved,  
"It is our risen Lord—  
Our Master and our Lord!"

Then Simon, girding his fisher's coat,  
Went over the nets and out of the boat—  
Ay, first of them all was he;  
Repenting sore the denial past,  
He feared no longer his heart to cast  
Like an anchor into the sea—  
Down deep in the hungry sea.

And the others through the mists so dim,  
In a little ship came after him,  
Dragging their nets through the tide:  
And when they had gotten close to land,  
They saw a fire of coals on the sand,  
And with arms of love so wide,  
Jesus, the crucified!

'Tis long, and long, and long ago  
Since the rosy lights began to flow  
O'er the hills of Galilee;  
And with eager eyes and lifted hands,  
The seven fishers saw on the sands,  
The fire of coals by the sea—  
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls  
Is kindled just by the fire of coals  
That streamed o'er the mists of the sea:  
Where Peter, girding his fisher's coat,  
Went over the nets and out of the boat,  
To answer, "Lov'st thou me?"  
Thrice over, "Lov'st thou me?"  
*Selected.*

—  
EAST CANTERBURY, N. H., Apr. 1890.

BELOVED ELDER HENRY:—In one of our evening conferences recently, as the subject of Forgiveness was under discussion, one of the members selected and contributed this article, which is so expressive of our ideas, that we present the same for publication, though the author is unknown.

SENIOR BIBLE CLASS.

—  
FORGIVENESS.  
—

"For if ye forgive men their trespasses, your heavenly Father will also forgive you." *Matt. vi., 14.*

THE one word that cancels the despair of the world is *forgiveness*.—Heaven's forgiveness of earth. Blot out this word, and all hope of men is dead. All other mercy, all other grace avail nothing if *forgiveness* is denied. A vast volume of guilt and penalty hangs over our entire humanity which this word forgiveness alone has power to lift.

God's forgiveness is real and full; legal, moral and complete. The pardoned one suffers nothing in Heaven's estimation because of previous offences. The sinner is to the divine Fa-

ther as though he had not sinned. There is no trace of offensive remembrance left in the mind of the forgiving God. There is no bitter recurrence of the Divine thought to all the past, though the past be crimson with rankest guilt. There is no latent, lurking repugnance in the Infinite heart which circumstances may at any moment arouse into open and pronounced hostility. There is no concealed contingency in our Lord's forgiveness. The pardoned one may approach the Great Father's face with no painful fear that the recollection of his previous offence has preceded him. "I will forgive, but I cannot forget," is not Heaven's rule. The pardoned offence is expunged from the memory of God by eternal love.

So does holy heaven forgive; but what of sinful earth? This is the Lord's way of pardon; what is man's? Thus does the Father, Son and the Holy Spirit forgive us; how do we forgive one another?

To forgive after the manner that God forgives, is a superlative Christian virtue. It is better evidence of a pure heart than ecstatic emotion, impetuous zeal, high pretension, apparent consecration or sanctification. *Such* forgiveness—frank, full, heartfelt and abiding, is the first-fruit and the highest proof of genuine soul-cleansing.

True Christian forgiveness is an actual burial of all unkind remembrance of the fault or sin committed, so that the offender is to us as though he had not offended.

Napoleon said to an offending Marshal, who fell at the great captain's

feet, "I forgive you, Marshal, but nevertheless be officer of mine." But Napoleon and Christ are quite unlike. To the offending, profane, false, but repentant Peter, Jesus said, "*Feed my sheep.*" Resume thy apostleship. It is all forgotten, Peter, "*Feed my lambs.*" Be to my church and the world the great ambassador I meant thee to be when I called thee from thy fisher's nets. The chief purpose of my gospel is *forgiveness*. Go preach it, Peter; and let my ready, free, full remission of thy weakness and sin make me dearer to thee, and thee dearer to me.

Brethren, we are waiting for the opening splendors of a kingdom into which no breath, no taint of malice, envy, jealousy, or the least motion of evil feeling can be admitted.

Do we not need, must we not have as a people, a general and sweeping forgiveness "one of another" before we enter the holy land? Must not these many and bitter animosities, that have riven this people asunder into clans and cliques, and ostracized sincere and accepted children and servants of the forgiving Christ, be washed out clean by the love of God before we can join the great Anthem of the redeemed.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "He that saith he is in the light, and hateth his brother, is in darkness even until now."

This strong language comes from the lips of the mild, loving apostle,



and is consonant with that other saying of John, "And every man that hath this hope in him purgeth himself, even as he is pure." And this purification includes the entire eradication of "every root of bitterness" every root; so that no germ of evil feeling remains.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; even as Christ forgave you, so also do ye. And above all things put on charity which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful."

—Selected.

[Contributed by M. Witham.]

#### BE HONORABLE.

Boys and young men sometimes start out into life with the idea that one's success depends on sharpness and chicanery. They imagine if a man is able to "get the best of a bargain," no matter by what deceit and meanness he carries his point that his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double dealing and lays the foundation of his career in the enduring principles of everlasting truth.—*Young Folks Rural*.

"BUBBLES we buy with a whole soul's tasking

"Tis heaven alone that is given away

"Tis only God can be had for the asking."

J. R. Lowell.

[Contributed by Orren N. Haskins.]

#### MAXIMS.

*Found in the strong box of the Duke of Burgundy the French King's Father, at his death.*

GIVE God, the great Creator, homage due:

Consider first your business, then pursue.

Converse with honest men, let such be dear,

Let self-conceitdness in nought appear.

To others judgments let due regard be shown,

Be ever modest to defend your own.

Those who address you with attention hear,

Nor study how to make your wit severe.

Talk that to each, which each best understands,

Your tongue pronouncing what your heart commands.

Think e'er you promise, but disdain to evade

By subtle arts, your promises when made.

Let speeches, ever gently, from you fall,

And in your looks, at least, be kind to all.

Let your whole air be disengaged and free,

Yet don't invite familiarity.

Give none by hasty judgment cause to grieve,

Love without interest, without fear, forgive.

Respect but never fawn upon the great,

Avoid contention, friendship cultivate.

Aim not to make your friend, his thoughts reveal,

By seeming openness your own conceal.

Lend readily, if lending you propose,

He doubly gives who gracefully bestows.

Weigh well your talents for the part you play,

Avoid extremes and choose the middle way.

Speak peace where discord reigns, appease the flood,

And for revenge persist in doing good.

Let proper objects never want a tear,

Excuse mistakes, in friendship be sincere.

From peevish thoughts your cheerful mind defend,

Nor in rash words discharge them on a friend.

Reprove with gentleness; with truth commend,

Laugh at a jest, but laugh not without end.

To each man's calling due respect be shown,

Nor ere contrive to make your learning known.

Do favors privately if you upbraid,

Or publish first the obligation paid.

Prevent petitions where you see distress,

Nor let the manner make the gift the less.

If anger kindles, check the impetuous flame,



Nor let your tongue traduce an absent name.  
 Let not ingratitude your honor stain,  
 Play for diversion but despise the gain.  
 Scorn to deceive, think much, but little  
   speak,  
 Preserve what's given you for the giver's  
   sake.  
 Forgive poor debtors; equal pleasure flows  
 To him who mercy finds, or mercy shows.  
 Be envy banished from your generous heart,  
 Blaze not the secrets which your friends  
   impart.  
 In speaking of yourself nor praise, nor  
   blame,  
 And dread to be a slave to common fame.  
 —*Christian Magazine.*

*Reasons for objecting to Instrumental  
 music in the worship of Believers.*

MARTHA J. ANDERSON.

1. It is inimical to the spirit of our worship, as it tends to formality, and deadness of spirituality.

2. It would lessen individual responsibility to contribute to the inspiration and interest of the service; and we would soon lapse into mere lifeless forms.

3. It would incline to foster pride and ambition in those who played and sang.

4. There would be a tendency to class and caste, and the monopolization of the singing by a few, as no one would feel liberty to sing only what the choir had selected, and there would be no impromptu songs, in unison with any special ministration in the speaking, consequently, many would miss the beautiful soul uplifting influences, that come through the gift of soul-full expression in simple song.

5. The introduction of outside church music would soon supersede the singing of plain melody, and there would be a suspension of all exercise in our meetings.

6. As congregational singing gives all who have voice or talent, a part, and conserves the community spirit of union, and Christian fellowship, should we not continue to improve in it with simplicity, discarding the instrument, only as a help in our practicing meetings, or, for social gatherings?

7. Feeling a genuine interest in the gift of singing, and desiring vocal improvement for all, as the basis of soul-full, harmonious and acceptable singing, we would prefer the cultivation of the voice in as perfect a manner as possible, rather than introduce instrumental music in our assemblies for worship, as it inclines to cover the voice and renders the words unintelligible to the listeners, and annoys, with a lack in expression of sentiment. Let us "sing with the spirit and understanding also" training ourselves to utterance proper, that the body of the assembly may be edified and blest, with the sweet ministration of song.

We are called to be a living people, and, if we draw our inspiration from the Heavens, whence the fountain of undying melody gushes forth, we shall receive, through this medium, a power that shall satisfy our souls, and uplift us to the sphere of pure delight, where we shall feel a union and relation to the angelic choirs whose songs are the outflow of redeeming life, and spiritualized emotion. Then we shall not feel the need of instrumental aid, to quicken our aspirations, or express our worshipful feelings.

*Mt. Lebanon, N. Y.*

If you have done a good deed, boast not of it.

If it is truth, what does it matter who says it?—*Marcus Aurelius.*

## AN EVENING REVERIE.

JENNIE H. FISH.

ONE Sabbath evening after the day's reading and writing had been laid aside and we were quietly preparing the mind for prayer service; sweet music floated out on the evening air from an adjoining dwelling. As I listened, I recognized a favorite melody, to the following words:

"I will call home the wandering,  
And hush their sighing;  
To my fold they shall come,  
And mourn no more."

We had often sung these words, yet to-night they came home with a new meaning. The wanderers, who are they? We had always in mind a dear brother who had been loved, dearer than life, but who had strayed into the far West, and was perhaps without home or friends, and the question had often arisen, Will he ever come home?

Again we thought of the many brothers and sisters who had wandered from home and who were dear to other hearts. Is it not our duty to pray, work and sing for all the wanderers? We do not know the temptations that may have been placed in their way, when the helping hand was withheld. Certainly we cannot judge another, since "Every heart knoweth its own bitterness."

We have often read and been affected with the parable given by Jesus of the prodigal Son, and have looked upon him as very wayward and sinful. He finally repented, and, as we like to believe, turned from the error of his way. His father received him with joy. But what of his elder brother, did he accept him with a Christian spirit? Ah, nay, the constant care and protec-

tion of his parents, had made him selfish and jealous. He probably attributed his virtue and seeming stability as resulting from his own goodness, taking the merit, belonging to his parents, home to himself, thus feeling above his younger brother.

We do not need to roam into a far country to become wanderers. There are many prodigals at home, who refuse to obey the counsel of friends, ill-treat parents and guardians, and those who have borne extra burden in the heat of the day, that they might find rest. It is very natural for such to look out upon their brother or sister, who has wandered from home, as a sinner greater than themselves.

Let us not, therefore, judge harshly our fellowmen, lest we finally see that the greatest failure lies at home. Remember the words of our Savior, "Let him that is without fault, cast the first stone."

Canterbury, N. H.

## KIND WORDS.

POLLY RUPE.

WHAT the dew is to the flower,  
Gentle words are to the soul;  
And a blessing to the giver,  
And so dear to the receiver,  
We should never withhold.

Gentle words kindly spoken,  
Often soothes the troubled mind,  
While links of love are broken,  
By words that are unkind.

Then O, the gentle spirit,  
My constant guardian be,  
Do to others be my motto,  
As I'd have them do to me.

Pleasant Hill, Ky.

Better by far think too well of a friend  
than apprehend an evil. M. W.

## THE MANIFESTO.

JUNE, 1890.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

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## Editorial.

THE mission of the MANIFESTO cannot be otherwise than Christian,—on earth peace: and to men and women, good will. The gospel testimony, so opposed to the military spirit of the world, was preached in all its clearness, without fear at the time of the Revolutionary War, or during the contest between England and the United States, which subjected many of its advocates to a severe persecution.

The revelation was from the God of Peace, and made through the Prince of Peace, harmonizing beautifully with the voice of that same God, as given in the ministration of the prophet, where he says;—"God

will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. The people shall beat their swords into ploughshares and their spears into pruning hooks,—nation shall not lift up sword against nation, neither shall they learn war any more."

The glad tidings of the gospel of Christ, which has been brought from heaven to earth, cannot find a resting place among those who are contending with carnal weapons, for under the reign of the God of the New Testament,—“all they that take the sword shall perish with the sword.” The children of God are peacemakers on the earth.

The MANIFESTO must also have in its mission the fulness of the revelation of Christ;—The fatherhood and motherhood of God; the divine parentage, whose fostering care shall extend with equal interest over every son and daughter. If this spirit grows into a living principle and inspires the soul to hunger and thirst after righteousness, then we may look with increasing confidence for a coming of the Christ, and no less for a dawning of the millennial age.

Those who are anxious to see the revelation of a more beautiful, spiritual day, in which righteousness shall stand in the advance, must purify their own hearts, “even as He is pure,” that Christ may come and take up his abode in the living soul.

Right, in the life of man, must triumph over wrong. The spirit of Christ which is the light from God, must chase away all darkness, and the baptism of the Holy Spirit will then wash away every stain, that has defiled the mind. Where we have solaced ourselves by accepting a position as expedient under the circumstances, we must in a more thorough self-examination bring the question directly home;—Is it right? Our success on this pilgrimage to the city of God, demands that a standard be raised which shall fully demonstrate the faith we have adopted, and the consecrated life we intend to lead.

We have been most thoroughly assured, and that by good authority, that a man cannot serve two masters, as he would incline to love the one, and to hate the other. Our only hope, on the Christian's road to glory, is to be fully persuaded, beyond doubt, that we will walk in the light which so bountifully comes from God.

Jesus in his lesson of prayer asked that God's kingdom might be established upon the earth, the same as it was known to be in the heavens, and that God might take up his abode among men. We ask the same, and in the fulfillment of this prayer are led to anticipate a growing interest in all that helps to make men more and more as brothers of our Lord.

There is a vitalizing movement

along this line that serves to rekindle an inspiration in the soul, that cannot otherwise than ultimate in greater righteousness. Already a vast amount of good is being developed throughout the whole earth, so that every habitable place has felt the ameliorating influence of a more advanced civilization, and not less the ascendant moral tone, that is spreading like the morning light, for the peace, prosperity and comfort of all the sons and daughters of God.

If faithfulness marks our path, and nothing less valuable ever should, we shall insure the coveted reward of "Well done, good and faithful servant," "for it is the Father's good pleasure to give you the kingdom."

We should know with a certainty the duty which God has assigned to us, and knowing this duty, an answering righteousness and constancy is demanded at our hands.

It is a nice thing to be able to pass an opinion, and to be assured in our own mind that our opinion is carried to the convincing point. The opponents to the use of instrumental music seem to have it all their own way, even though their experience in its use has been very limited. It is a pity that those who enjoy the harmony of instrumental music should be judged as having no "real interest in our seasons of religious devotion."

This form of expression reminds us of the remark of a good brother:—"An organ" said he, "may assist those

who sing, and we may be sure that it will not say any bad words, and this is more than can be said of some who are good singers." If the organist is so naughty as to be vain, it will be a wonder if some of those who have a fine bass or soprano voice will not be found in the same company. It has been said that to sing in harmony has "a decided tendency to a dead formality," and possibly that may be the case, and yet some of us would walk sorrowfully over the road, if obliged to return to the manner of singing of an earlier date.

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

North Family.

May 10, 1890.

THE hills and valleys of Lebanon are at this time, all clothed in beauty. The scenery of our mountain side viewed from the summit is grand. We have had a very favorable spring for getting in crops; just rain enough to keep everything in a fine growing condition. Some very warm weather which gave everything a good start, then some cooler to toughen and make it pleasant for the teams. Spring grains are looking splendid; and the garden vegetables are coming up finely. Nothing more essential to the comfort of a family, especially of the vegetarians, than a good garden and an abundance of fine fruit. With fresh vegetables, and all the small fruits in their season, with the substantial grains, prepared without extracting therefrom the bone and muscle forming material, give us a diet richer in nutriment and far more in accordance with angelic life, than is a diet composed of flesh, flesh and fowl. I hope my young friends, who are laboring to develop the angel within them, will try it. But you must not forget the preparation of the whole grain. This is the secret of satisfaction on a vegetarian regime. Those who use exclusively bolted

grains, must of necessity eat meat, or feel dissatisfied.

I have learned one of the causes of the lack of enterprise in making public improvements, or private improvement when exposed to public view; it is this; the more improvement the greater the tax, the larger the tax the more exertion to raise the money to pay it. Is it not absurd that we should be fined for beautifying our premises, or the public highways? But this is a fact. A neighbor of ours, bought a few acres of bare land (of us,) some years ago, beside the public highway; the tax on it was some two or three dollars. The fence was rather poor and the land needed some draining. This man had worked hard and faithfully to buy the land and to build him a house. Recently he has put up a very nice house, drained the land and put up a good fence; immediately his tax is raised many fold. I have heard that there are those who actually let their buildings run down, and the fences on the highway become dilapidated just on purpose to avoid the increasing tax. Until this system of taxation is changed for a better one, public enterprise will be decidedly lacking. I am happy to know, there is a mighty effort being made to effect a change, and that will give to every one the full reward of his labor.

To-day we introduced one of our number to our friends in the spirit world—Sister Olive Walker. A peace-loving, scrupulously clean, and a very unselfish spirit. What a glorious institution is that which is called death. To those who wear out by honest consecrated labor devoted to righteousness, it is a glorious resurrection; but those who rust out in selfishness, will find a field of labor to pass through they were not expecting. Let the music roll.

In kindest love, D. OFFORD.

South Family.

May, 1890.

BR. HENRY MANTLE is setting out some fruit trees and he tells us he is very anxious to look out for the next generation. This is the time to work and we are all very busy now. Our little family have planted eight acres of potatoes, just west of our dwellings

and the wood-chucks are so plenty that the boys are setting traps to catch them. This morning "Shades of Luben" told us something beside a wood-chuck was to be looked after. Is it wicked to kill? Eldress Anna has been weaving long mats, from pieces of old cloth, but old clothes come to an end and so did the weaving. Of course we are cleaning house and white-washing walls. We do not like to tack down carpets, but prefer large new rugs, as did the first Believers.

S. A. C.

### Enfield, Conn.

May 5, 1890.

LOVELY spring has again returned, and is bringing its beauties forth. The cherry and plum trees are in full bloom. The garden is also in a prosperous condition. As I sit by my window I can count fifteen rows of peas, twelve rows of onions, three rows of spinach, and one row of radishes from two to four inches high. Potatoes are coming up rapidly. It is a busy season for all who are able to work, both Brethren and Sisters. The renovating of buildings has progressed well so far.

Without notice we found one of our cellars with three feet of water in it. An Edison pump was applied by three men four hours, and pumped out fifteen thousand gallons of clear water. It was then found the well had received an accession, water flowing in at a rapid rate about two feet from the top. Whether this is a living spring or merely surface water is at present undetermined; if the former it might be utilized to raise our cream without ice, although we were fortunate in filling both ice-houses in March. Our busy Brethren find it a vexatious delay to stop in their great hurry to make a drain; it may eventually pay for all the trouble however. Man should subdue the forces of nature to make them serve him. Isn't that his destiny?

"Happy the man who foils an envious elf

And turns the darts of spleen to serve himself."

We are selling our cream to the Somers' Creamery; have had a twelve can Cooley creamery for the past year, the past month have added another of six cans to supply present needs.

M. WITHAM.

No time to lose now. Nature is springing to her work, and so must we. Day by day brings with it the round of duties that do so much to sweeten life. Let us plan to till less ground and do it better. Do no more than we can do well. Thrift comes from just that kind of work, so let us do our best.

Weeds grow just where we don't want them. They live on the food of plants. If the land is rich, they draw hard on it with their rank growth. Plant food costs a great deal of time and money. We buy it at a high cost. We must not be robbed of it by plants that we do not want. Tares, whether in the field or in the heart, are the most easily subdued when they first spring up.

Grass is the great crop with us. More grass will keep more stock, more stock will give us more plant food, more plant food will keep up the land and give us some crop to sell.

Fowls should not be fed day after day on the same diet. To keep them in the best condition requires a change. They will eat nearly all kinds of food and there is no reason why their tastes should not be consulted, especially as they thrive best on a varied diet.

D. ORCUTT.

### Canterbury, N. H.

BELOVED ELDER HENRY —Do you think it would interest the people in any other section of the country to learn that here in good old New Hampshire we have just now too much of a good thing. What may the good thing be, do you ask, of which you have too much? Why, rain, RAIN, RAIN. We have warm rain, cold rain, smart and sharp rain, and rain in every form, from dampness and drizzle up to fierce showers that last through day and night. And it makes us both glad and sorry. Glad, because the grass, asparagus and strawberry plants are telling wonderful tales of marvelous growth. Sorry, because our gardens are not fully sown, though peas are quite tall, and our potatoes are not planted in full crop. Verily the leading feature of the day is rain, which may be said to reign triumphantly.



**Groveland, N. Y.**

May 4, 1890.

WHEN we wrote our notes about home last April we promised that during the May month we would give a continuation of the story commenced away back in the Autumn of a year which is to be no more.

To begin our conversation, we will tell you that Easter Sunday was observed in this place. Our Sabbath morning devotions were opened by the reading of a chapter from the Episcopal Service.

With the entire exclusion of the great and flourishing display of floral designs, which is ever the leading burden of all other churches throughout the religious world, we participated in a mightier and grander offering, an offering of the never fadeless plants and blossoms, flowers created to flourish only in the spiritual realm, to their increase and beauty there shall be no end.

Spring with its usual duties is again with us, and all around us

Are fields to be planted and meadows to be sown;  
Orchards to be cared for where sweet fruits are grown.  
With plowing and hoeing from morning till eve,  
With hands ever busy much good we'll receive.

Winter wheat all through the Genesee Valley is quite seriously damaged; the upland fields appear somewhat more promising than the low land; warm days and cold nights, as all farmers know (especially the western class) are most unprofitable weather for wheat; it is far more injurious than constant freezing, even though the ground remains without snow from November first till April last. The wheat fields through this section of the Genesee, will at the present estimate, produce less than a two-thirds crop, though we may be agreeably disappointed.

House-cleaning with its variety of labor is just now one of the principal factors in our household economy; as the rainy days go on a vacation we improve the sunny ones to the best advantage by renovating carpets, mats, rugs and all such useful items that are repositories for dirt and dust. Windows and furniture each in their turn are cleaned, and stoves are blackened and polished to Ethiopian perfection.

And when arranged each in its place,  
They'll envy not the darker race.

But the ceiling, Ah! the ceiling.  
On inspection there's revealing  
Dots and dashes, numerous splashes  
Made by travelling insect might.  
All must be removed by sweeping  
And the labor keep repeating,  
Till the dashes, dots and splashes  
Are removed from human sight.

While we strictly recommend practicing the wise old saying "Look Upward" we must admit there are exceptions to this teaching. Here is one of them. When your apartments are ready for the ceilings and upper walls to be brushed, mark the place, then close your eyes and proceed with your brushing, and so on till the walls are thoroughly dusted; but if you must look up while the sweeping continues do not fail to first shut your eyes tightly. By following this mild plan you can pass through house-cleaning with eyes healthy and shining, undimmed by the falling dust or other foreign obstructions.

Summer birds are daily returning, but "Her Majesty's Grand Army" the English Sparrows or pirates have taken up arms against the multitude of superior excellence and are yearly driving them from home and happiness. These English pets are American pests. Who can devise ways and means for exterminating them? If they are allowed to grow and increase as the "leaves of the forest" which they are year by year, a famine is feared by many in this country. Wise men and women make haste to stay their progress. The warmest and hottest day we have met with this spring was on the 15th. ult. The mercury reached 94 degrees in the shade, "Yet these are to follow."

G. D. G.

**BELoved EDITOR:**—Being interested in some items expressive of great activity of our friends at Sabbathday Lake, we exclaimed, Well done, and is this "Hands to work" the reason we have not been given notes about home, thinking to take us by surprise? Just read. We like the word from Alfred and say to you, Come to the front and tell your own story.

**Sabbathday Lake.**

The past week, Elder Wm. Dumont has sown some acres of wheat. If the season



is favorable, we shall look forward for nice wheat straw for bonnets and fancy work.

Our potatoes are planted, garden ploughed and mostly planted and an asparagus bed prepared with 1000 roots planted. One thousand apple trees have been grafted this spring. The coming events cast such pleasant shadows, we shall not fear the issue in this line. As a curious feature our Brethren have felled an old growth pine tree, measuring 125 ft. in length, 5 ft., 10 in. in diameter on stump, and have scaled 4277 ft. of lumber. Is not this doing pretty well?

Sisters have now a flower garden, 80 ft. square, laid off in 14 beds, also a bed containing 1000 strawberry plants. We are painting 14 buildings. This necessitates hiring three painters, for which we are sorry. The new loft, as well as interior of the Office finished and painted.

Now this is not a full record, but as we slip it in without the asking, we will see what "they say."

## The Bible Class.

ANSWERS to Bible Question No. 7, as published in May MANIFESTO:—

Which is the most joyous Psalm?

Number of writers from Mt. Lebanon, 20; Canterbury, N. H., 15; Enfield, Conn., 9; Hancock, Mass., 6; Groveland, N. Y., 4; Pleasant Hill, Ky., 3; Gloucester, Me., 1.

Psa. xxiii., has 9 Psa. xcviii., has 9. Psa. xcvii., and Psa. cxlvii., each have 6, Psa. cl., has 5. Psa. cxlviii., and xcv., each have 4. Psa. c., has 3, & Psa. xlvii., has 3.

### BIBLE QUESTION. No. 8.

Which of the virtues named in the Beatitudes is a quotation from Psalms?

TEXT:—Ask and it shall be given you. Luke xi., 19.

This beautiful promise was given to one of the disciples of our Savior. It teaches that if we pray earnestly with a meek and humble spirit we receive the blessing. As "every good and perfect gift is from above," we should look to no other source for these

treasures. God's greatest gift to us is the Holy Spirit from which we learn to do his will. It is often called a lamp to guide us in the darkest hours of temptation and trial and if we follow in the path to which this light directs we shall find the road which Christ's true followers must tread. "Knock and it shall be opened unto you." What thought can be more cheering to the weary pilgrim than to know that the gates of endless glory and peace are open to those that fear God and keep his commandments?

HENRIETTA MORGAN.

Hancock, Mass.

*Is there only one God; and what reasons have we for thinking so?*

1st. All ancient or modern religions believing in many Gods have not elevated humanity as the Christian religion has.

2nd. The only true good is real happiness. The only way to attain that good, for any and all nations, ancient or modern, is by practicing love to humanity, charity, peace, sobriety and purity. This truth alone blesses humanity, as revealed by history and experience. This points to a oneness of disposition in the creative Power or first Cause. If a oneness of disposition then probable one God.

3rd. All life is the same and from one first fountain, as death and great accidents reveal, bringing all on a common level. As shown also in Acts xvii., 28.

4th. The natural laws of the universe are uniform, supreme and universal. If the work of many Gods this would scarcely occur; because it reveals the work of one mind.

FRED WORTHINGTON.

Mt. Lebanon, N. Y.

TEXT:—Turn not to the right hand, nor to the left, remove thy foot from evil.

Prov. 4., 27.

We should keep in the strait path of the Christian traveler, and turn not to the right nor to the left, for if we do we get very far away. There are many roads and paths that are joined on each side by others. They each have a name. They are disobedience, falsehood, selfishness, pride, unthankfulness, neglect of prayer, and many others.

When we get out of the strait path, we have to go back. But how? By a full confession of sin and being sorry for it. We must turn from evil, sinful ways to good ones. But is it easy? Nay, it is only gained by great effort. My motto should then be, "If at first you don't succeed, try, try again." If we keep on trying we will at last gain the victory over sin.

CLARA WILMARTH.

*Hancock, Mass.*

### THE PARABLE OF THE SOWER.

ALBENIA GRIMES.

On the shores of the sea of Galilee near Capernaum was the interesting lesson given of "The Parable of the Sower."

This subject fills my mind with many serious thoughts and I ask myself, how can I receive the help and benefit that it is intended to give unless I carefully read and reflect. It causes me to picture in my mind two paths in life, one pursued by the wise who are obedient, and the other by the unwise who are disobedient, and the joy and sorrow they bring upon friends by the choice they make. If by obedience we strive to mould our lives to their counsel and instructions we insure a ten-fold reward, which is the inward consciousness of doing right, and the blessing of God and our kind teachers, who devote so much of their time for our benefit, striving to impress upon our minds these beautiful lessons taught by our Savior.

By disobedience we become like the wayside hearers whose hearts are hardened by neglect and sin, so that truth makes no impression, and the wicked one represented by the fowls, plucks away the good seed. Our scripture examples are Pharaoh and Festus, so is the one who interrupted Jesus while he

was preaching to ask him to interfere and compel his brother to divide the inheritance with him.

If we become hardened as were the wayside hearers, the good seed will find no soil in which to grow, the voice of conscience will be hushed and thus step by step the downward course is taken.

These reflections prompt me to make a resolve that these beautiful lessons will not be lost on me while having this privilege to learn how to devote my life to God in the days of my youth.

*Mt. Lebanon, N. Y.*

### Juvenile.

#### A BIBLE STORY.

ONE nice Sunday morning three of we little girls went to see sister Sally Ceeley who is eighty-three years old and she told us this nice Bible story.

In the city of Lazarus there lived a man by the same name who had two sisters named Martha and Mary. Mary left Martha to get dinner and do all the house-work while she spent the time sitting at Jesus' feet visiting him. Martha didn't like to do all the work, no more than I should, so she spoke to Jesus about it and Jesus reproved Martha and told her that Mary had chosen that good part which should not be taken from her. This meant that it was better to stop and visit the Savior than it was to be so anxious about something to eat. LOU LEONARD.

*Canterbury, N. H.*

8 yrs. old.

#### THE GOOD SAMARITAN.

A LONG time ago when Jesus was living, there came to him, so I have been told, a rich man who asked him who was his neighbor and Jesus told him this story.

Once there was a poor man who started for Jericho. While on his way he met some ruffians who took his clothes and his money and left him almost dead. Soon after a min-

ister came by on the same road and saw this man but didn't help him. The same day another man came by whom they called a Levite and he thought himself too good and rich to take care of this poor man, so left him and went on his way. Towards night a good Samaritan came by and pitying him bound up his wounds and gave him some milk from a bottle that he had in his pocket and put him on his horse and took him to a hotel and asked the Landlord to take care of him and when he came the next day he would pay him for his trouble.

When he finished, Jesus asked this rich man who was neighbor to the poor man and he said the good Samaritan.

GERTNA CURTIS. 8 yrs. old.

Canterbury, N. H.

## Sanitary.

### COLDS.

THE word *cold* is a simple one, to name a malady which seems to embody all the ills which "flesh and blood is heir to." One would think when attacked with the wheezing, sneezing, coughing, snuffing disorder, that it ought to be given a Norwegian name of thirteen syllables, each beginning and ending with *d* or *j*. But since the evil "is abroad" and always will be, we deem it sensible, from effect to study cause and find a panacea.

Since a cold is produced by the stoppage of the two million little pores of the skin, thus throwing into the blood two pounds of effete matter which should daily escape from these little doors, the first effort to be made, is to open them again. As soon as the first symptom of a cold appears, sponge off with tepid water night and morning, roughly applying friction with a brush or coarse towel to the whole body. On going to bed, drink hot lemonade, or some other simple remedy to induce a natural perspiration; and you can soon conquer even a severe attack with all its disagreeable effects. But should you desire a cold for an abiding guest, take alcoholic medicines, shut up in the foul air of a hot room, and by remaining inactive, your desire will be granted.—*Lily Lupin.*

FULL many a man both young and old,  
Is sent to his sarcophagus,  
By pouring water, icy cold,  
Adown his warm æsophagus.

—*Foot's Monthly.*

WING FOO says that all the green tea sent out from China is bad, very bad, largely adulterated and pervaded by dirt and dust of copper. He advises us to use black tea only, to infuse (not boil) it, to drink it plain, as the Chinese do, without sugar or milk; but after all the best advice about tea drinking can be summed up very briefly—don't drink it at all.—*Foot's Monthly.*

### A POEM ON THE DEVIL.

ALFRED J. HOUGH.

MEN don't believe in a devil now, as their fathers used to do;

They've forced the door of the broadest creed to let his majesty through.

There isn't a print of his cloven foot or a fiery dart from his bow

To be found in earth or air to-day, for the world has voted it so.

But who is mixing the fatal draught that palsies heart and brain,

And loads the bier of each passing year with ten hundred thousand slain?

Who blights the bloom of the land to-day with the fiery breath of hell?

If the devil isn't, and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?

Who sows the tares on the fields of time, wherever God sows his wheat?

The devil is voted not to be, and of course the thing is true;

But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a roaring lion now;

But whom shall we hold responsible for the everlasting row

To be heard in home, in church and state to the earth's remotest bound,

If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith,  
and make his bow and show  
How the frauds and crimes of a single  
day spring up? We want to know,  
The devil was fairly voted out, and of  
course the devil's gone;  
But simple people would like to know  
who carries his business on.  
Jamestown (N. Y.) Journal.

CORONADO, SAN DIEGO CO., CAL.  
APR. 24, 1890.

EDITOR MANIFESTO;—Thirty years have passed since I was taken from my dearly loved home at Watervliet, N. Y. In all that time, 'mid all the world's experiences, that it has been my lot to pass through, Mother's Gospel has sustained me.

In that time I have met a great many people and have always been proud to tell them what I knew of the loved Gospel Friends at home, that they were the best people on earth, living and obeying the precepts of Christ, and I know that if the people here could see and hear those precepts taught and lived there could be a very large and prosperous family established here. Already there are several who have said that they would be glad to live such a life but they cannot travel so far as it is necessary for them to do now in order to reach a Community.

I truly believe that the time has come, and that this is the place that Mother meant when she said; "The next opening of the gospel will be in the south-west; it will be at a great distance; and there will be a great work of God." I have faith to believe that this will come true.

Your valuable "Editorial" in the April number gives me courage to write this and I hope to see the time

when you will send missionaries into the world and they will have success and make many converts.

Some few grains of seed have been sown here and if some good missionary could come the harvest would prove bountiful as the people now are in such a disturbed condition that they are ready to accept anything that gives a promise of the betterment of their spiritual condition.

CORNELIA R. POWERS.

#### OUR GLORIOUS FAITH.

SOPHIA WAYNE.

A CENTURY and some fifteen years have sped  
Since our first Elders trod  
The glorious path, in which our Mother led  
The way as taught by God.  
And we who have the faith they strove to gain,  
May hold that faith in peace.  
O noble souls! ye did not strive in vain:  
We view the rich increase.  
But they who mocked in persecution's hour  
With angry word and frown,  
And tried to crush us by satanic power  
And put our Order down,  
They failed to prosper in their base intent  
And strife for our downfall,  
But learned to feel contending power was sent  
From Him—the All in All.  
Then let us give all glory unto God  
Who brought our Leaders through  
Their heavy trials—and the scourging rod—  
To hold the doctrine true.  
And we will always keep this glorious faith  
Of those who've gone before,  
It is our joy in life, our hope in death,  
And will be evermore.—*The Ballston Shaker.*

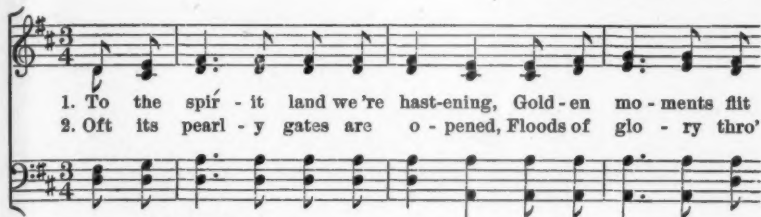
#### LONELINESS.

"To be alone, the bad can never bear  
And yet to wander, is their constant care;  
Remorse by pleasure, cannot banished be,  
Neither by sleep, be lessened in degree."  
—G. B. Avery.

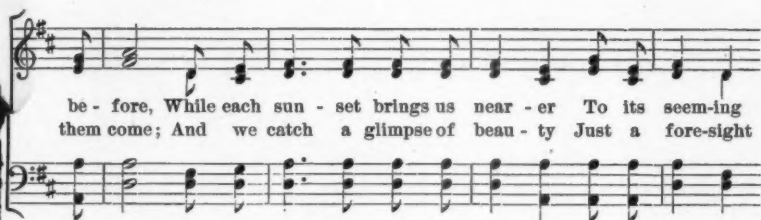
## FAITH'S VISION.

"Glorious things are spoken of thee, O city of God."—Psa. lxxxvii, 3.

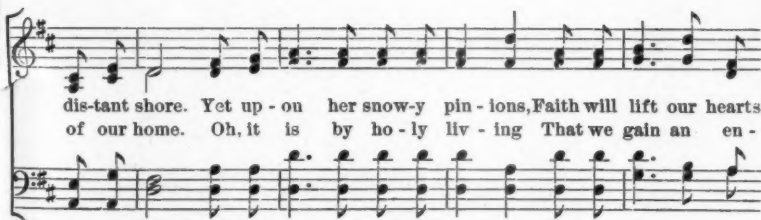
MT. LEBANON, N. Y.



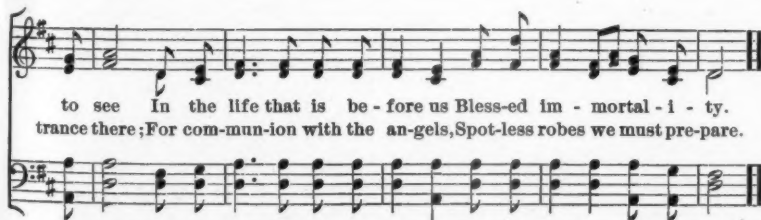
1. To the spir - it land we're hast-ening, Gold-en mo - ments flit  
2. Oft its pearl - y gates are o - pened, Floods of glo - ry thro'



be - fore, While each sun - set brings us near - er To its seem-ing  
them come; And we catch a glimpse of beau - ty Just a fore-sight



dis-tant shore. Yet up - on her snow-y pin - ions, Faith will lift our hearts  
of our home. Oh, it is by ho - ly liv - ing That we gain an en -



to see In the life that is be - fore us Bless-ed im - mortal - i - ty.  
trance there; For com-mun-ion with the an-gels, Spot-less robes we must pre-pare.

## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May. This opens with an extended and interesting article on the life of Dr. Joseph Parish, by Alice D. Shipman. Then follows the fifth paper on studies from Lavater, and illustrated quite fully to show the different temperaments. Among the Notable People of To-day is the New Chancellor of the German Empire, Gen. George Von Caprivi. Practical Phrenology includes several interesting papers full of valuable instruction. An article on Second Sight will also be read with interest.

Fowler & Wells Co., 775 Broadway, N. Y.

THE JOURNAL OF HYGEO-THERAPY. Devoted to the successful system of Treating the sick, without the use of Drugs.

The number for May has an interesting article on The Ways of Life and Health; also On Health and Heredity, and the second paper on the Undesirability of Flesh Meat, and The Hidden Forces within us. With so much advanced light on the subject of health, it would seem quite needless for one to walk in darkness. Other valuable articles may be found in this same number.

Pub. by Dr. T. V. Gifford & Co., Kokomo, Ind.

HALL'S JOURNAL OF HEALTH for May, has among its many good articles, one on the use of Cod Liver Oil. Some excellent Rules for Dyspeptics, and indeed, for all who wish for good health. A short lesson of instructions for those who would know how to walk and how to sit, especially when in company. Brief and valuable articles may also be found on the Medicinal use of Coffee; On Round Shoulders; On the causes of Colic, and on the subject of Woman's Dress. An interesting paper from the London Times, describes the unrolling of a Mummy, etc., etc.

Office 206 Broadway, N. Y.

ONE act of deceit succeeds another.

HEAVENLY-mindedness comes from a contemplation of those things that are pure and holy; from a study of God's word, and an application of its precepts to our daily life. While the windows of the soul are darkened by sin, we cannot expect that the sunshine will pour in to cheer and lighten, its innermost recesses, and draw its thoughts to commune with God. We have a certain port to gain, and a pilot who knows how to guide it here in serenity and peace.—*M. Witham.*

Each man makes his own stature, builds himself.

Unkind expressions wound sensitive minds.

## Deaths.

Lucy Fairchild, at Watervliet, N. Y. Apr. 26, 1890. Age 82 yrs. and 6 mo.

Sister Lucy entered the Community when a child, and has given her whole life to the service of the Lord. She was always a shining light among the faithful souls in Zion, and has gone to reap the reward of her labors, which must be most glorious. J. B.

Elizabeth Sears, at Harvard, Mass. Apr. 28, 1890. Age 91 yrs. and 2 days.

She united with the Society in 1825, and has remained a faithful member of the same. C. B. W.

Olive Walker, at North Family, Mt. Lebanon, N. Y. May 11, 1890. Age 63 yrs.

Twenty year ago sister Olive, unbeknown to friends and relatives, fled from them all leaving a beautiful external home with wealth and affluence behind, to find a heavenly home and a spiritual relation among Believers; being naturally of a communistic turn of mind she soon found her lot and place among her new-found friends. Her course has been straightforward. Too soon for us, has this sweet spirit been transported from our home below, to the one above.

"Long has she carried the olive,  
From morn till set of life's sun,  
Wearing the palm and the laurel;  
Peace in its triumph is won."

A. W.

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## THE MANIFESTO.

### FREE EDUCATIONS FOR GIRLS.

How Girls Can Get a College Education Without Cost.

A most praise-worthy movement is about to be set on foot by THE LADIES' HOME JOURNAL of Philadelphia. It purposes to give to any young girl of 16 years or over who will send to it, between now and January 1st., 1891, the largest number of yearly subscribers to the JOURNAL, a complete education at Vassar College or any other American college she may select. The education offered includes every branch of study, with every expense paid, the JOURNAL agreeing to educate the girl irrespective of the time required or the expense involved. To this is also pinned a second offer which guarantees to any girl of 16 or over who will secure 1000 yearly subscribers before January 1st., a full term of one year at Vassar or any other preferred college, with all expenses paid, thus making it possible for any number of young girls to receive free educations at the best colleges. Any girl can enter into the competition, and any such can be thoroughly posted by simply writing to THE LADIES' HOME JOURNAL at 435 Arch Street, Philadelphia. The management says that it has been led to its generous offers by the fact that there are thousands of parents throughout the country anxious to educate their daughters, and yet who cannot afford the expense. This step helps to a comparatively easy solution of the problem, since it throws a free education into the hands of any bright and active girl. The JOURNAL's movement is one that certainly cannot be too highly commended and praised.

### BLACK BEAUTY.

I have sent a copy of "Black Beauty," to every member of our Massachusetts Senate and House of Representatives and to each master of the Boston public schools, also to the superintendent and supervisors. It is proposed to adopt it as supplementary reading in all our Boston public schools.

I am now—at an expense of over \$2,000—sending a copy to the editors of all newspapers and magazines in the United States and Territories.

I have already invested nearly five thousand dollars in the printing of 40,000 copies of this book, and intend if I get the means to invest not less than a hundred thousand dollars more in the same way.

I want every man, woman, and child in this country to read this book, and I would suggest that no rich man or woman who loves a horse can possibly do a greater kindness to these faithful dumb servants, companions, and friends of ours than to follow the example of M<sup>r</sup>s. Wm. Appleton, of Bos-

ton, by ordering a sufficient number, at a cost of twelve cents each, to give one to each driver and teamster in their respective cities and towns.

In addition to the price, the Society will charge on copies sent by mail eight cents per copy for postage, etc., but when sent in considerable quantities by express or freight it costs much less. For instance, the cost of sending 800 copies the other day to Chicago by fast freight was only \$1 65; about half a cent a copy.

At our Boston book and news stands it sells at 25 cents a copy.

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Geo. T. Angell,

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In the June number the New England Magazine will come to the front with an article on Athens, Georgia, as the birthplace of Henry Grady, in which will be given much that is of exceeding interest pertaining to the early life of this eloquent and much lamented Son of the South. In addition to a valuable collection of pictures that serve to illustrate this article, there will appear in fac-simile two manuscripts of Grady's that give a delightful picture of the inner life of the boy and the man.

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